MR. BEECHER ON THE INCARNATION.

Dedication of the Ross Street Presbyterian Church.

#### TRINITY CHURCH.

The Eve of the Nativity-Necessity of Being Humble—Sermon by the Rev. Dr. Ogilby. There was, as usual, a large attendance at the ser ices held yesterday in this spacious and imposing restooned with holly, evergreens and paims in honor the anniversary of the nativity. At half-past ten and were marked throughout by great solemnity and devotion. The Rev. Dr. Ogilby, Rev. Mr. Ferergymen. Tae rendering of the psalms and rees was harmonious and very effective. Rev. Dr. Ogiby preached the sermon, the text being from the Gospel according to St. 19, 27-"And this is the record of John when the Jews sent priests and Levites from erusalem to ask Him, Who art thou? And He coned and denied not; but confessed, I am not the Christ." The reverend gentleman went on to say that great as was the trust committed to that wonserful man equally great were qualities with which He was endowed for its accomplishment. Never had mortal man more fully

ANSWERED THE END OF HIS BEING. And so remarkable was the impression made by his life and teachings that the Pharaseos sent a His iffe and teachings that the Pharasees sent a formal deputation of priests and Levites to inquire of Rim, "Who art thou?" In His answer He took no giory to himself, but gave it to Him unto whom alone it was due. He conlessed, "I am not the 'Christ." They asked Him, "What then are thou Elias?" the prophet whom they expected from heaven, and He answered that "He was not." Mankind must be turck by this humble-minded man. They then asked him "Who art thou? I hat we may give an answer to them that sent us. What sayest thou of thyself?" He said, "I am the voice of one crying in the whiterness, make straight the way of the Lord, as said the prophet Esaias." That was the gospel of the day and the testimony of the great fore-trainer of Christ prepared mankind for the due celebration of His commar. Unless men feit that God was their Redeemer they could not enter into The Joy of Christmas Day.

The reverend gentlemen commenced upon the fact that for over eighteen hundred years the holy festival had been observed, yet many failed to recognize the occasion with the proper spirit. When Join was further interrogated by those whom the Pharises had sent to inquire of him, he asswered them, saying, "I baptize with water, but there standed one among you whom ye know not." Man should know him in His mercy as he would nave to know Him on the last day. Forbid it that the merciful Saviour, to whom we owe all and every thought and happiness in this world and in that to come, should stand in our formal deputation of priests and Levites to inquire

Be humbled Himself that He might raise us to the humbled Himself that He might raise us to the humbled Himself that He might raise us to the humble himself that He might raise us to the humble himself that He might know Him as a Saviour, but he must know Him as a Javiour, but he must know Him as a Javiour, but he must know Him as a Javiour, but he must know Him as a Judge. The reverend genterman coucluded a very eloquent sermon by impressing on the congregation the necessaty of humblity and of honoring the great festival in the proper spirit. The services at Trinity will be very impressive, while the chorus is to be largely augmented.

# ST. PAUL'S METHODIST EPISCOPAL CHURCH.

Cradle of the Lord-Discourse by the Rev. The Christmas services at the above church yes

serving were of the most impressive yet simple order. The musical offerings were especially worthy of mention. The service was preceded by the hymn

Brightest and bear of the sons of morning,
Dawn on our darkness and lend us thine aid;
Star of the East, the horizon adorning,
Guide where the liniant Redeemer is laid.
The pastor, Rev. Dr. Foss, took for his text Mat-

shew it., in which the birth of the Redeemer of the world is described by St. Matthew. Christmas, he said, would always be a festival in the Unurch-the brightest time in all the calendar-and it was fitting that on another return of the festive season we should recall the events that occurred in Bethlehem of Judea. To-morrow millions of people will couple the name of the Saviour with the happy day, and the whole world will testify to GOD'S GREATEST GIFT TO MAN.

We regard, year after year, with increasing interest, all the circumstances of Christ's birth that made the heavenly hosts sing that anthem "Giory to God a the highest; on earth peace and good will to men." Jesus did not come to save the Jews alone, although He is spoken of by the wise men as the King of the Jews. He was the fullment of prophecy, and the New Testament that describes His advent into the world is the flower that springs from the Old Testament. Jesus came to redeem the nations—Genthes, Jews, Christians and heathens. The minister at some length descussed the point who these wise men of the East who came in search of the child were, and quoted largely from Fresian and other hisfory and from the prophecies to prove that they were magicians from Persia, men who were deeply learned in the bigns of the times, in the mysteries of the planetary system, and that they were noted as the most learned of their class, the highest order of lore, and of a priestly order. The religion of Persia was less impure than the others of that era. They worshipped one God, but no images. They believed in one God, the Creator of all things, and fre, water and all the elements; yet they did not worship the elements as God, but merely because they were the n the highest; on earth peace and good will to

WE'C THE REPRESENTATIVES OF GOD'S DIVINE NEARRST REPRESENTATIVES OF GOD'S DIVINE TRIBUTES.

The fire was symbolical of the burning bush, and it seemed to the pasior that the systems of fire worship of all countries were taken from Moses. They took it as the best interpretation of the Detty, and thus they worshipped the unseen God. There was at the time in the East an outlook for a time when lost man would be restored, a looking for the coming of one who was to be a propitation for man. The writings of many heathen authors show this, and especially those of Persia, which predicted that a Saviour called Socious shall be born. They graphically speak of Him as one who shall be surrounded by a mighter orightness than ever man saw; that His mission is to make the ever one of happiness and existing for ever and ever. The coupling of all these individual hopes of the heathen is a great thing in support of the prophecies. The heathens were looking for Him

the prophecies. The heathens were looking for the prophecies. The heathens were looking for the prophecies. The heathens were looking for the man to be ave the cart in search of the infant Christ, guided by the star, God may have said, "In Judea now You'k socioss has come."

Others think it was the infusion of the divine spirit in the hearts of the wise men that led them to Jerusalem to Inquire, "Where is he that was born king of the Jews!" Well they knew that the spiritinal Baviour they longed for was to come from Judea. It was a revelation that only God and the power to impart to men. Banam says, in Nimbers xiv., 17:—"there shall come a star out of Judea, and a scoptre chail rise out of Israel." In no other part of the Holy Scriptures is the star prophecied. Here we have a prophecy given by Balam that answers for The Star RHAT GUIDED THE WISE MEN.

of the East. The opinion of the minisfer was that Daniel, the greatest of the prophecies, who had so long lived at the sublime court of Cyrus, the Persian, had instructed magicians of the court in the prophecies and had forefold the coming of the Saviour. These prophecies of baffel may have been retained by the magicians or stargazers, who handed it dows in their varying systems of belief. He referred to bis orneal facts to sustain this theory. The pastor stated that when Jesus came the new star spoken of by Islamam must have come, in order to go before the wise men and stand over the place where the young other to the Miracles?

GOSPEL PULL OF MIRACLES?

RELIGIOUS.

Stop at the commoncement of the Gousels, for miracks are the superturature of the whole Gospel. The revelations made when Christ was born shows that He did not come to save the Jaws only, but all nations. The Scriptures tell us that God is no respecter of persons. I think God may save some of the City Yesterday.

Sermon and Song in the Sanctuaries of the City Yesterday.

Discourses on the Approaching Holy Festival.

Discourses on the Approaching Holy Festival.

Dr. Foss on the Greatest Gift of God to Man.

The God to Man.

Stop at the commoncement of the Gousels, for miracks are the superturator of the was born shows that He did not come to save the Jaws only, but all nations. The Scriptures tell us that God is no orespecter of persons. I think God may save some of the heaten the feestlen race. I have good hopes and if the Sections I believe they will be found in neaven. If they brought not only gold, but frankincense and myrrh. We have good hope of the time when there shall be no lack for His treasure, and when men small bring all they have and sure, "Heloved Lord, it is all thine." We have more than the heathen. We have heard the teachings of Jesus Christ and the record of His truth, His risen power and relgu and His intercession, yet many of us have never found our way to the Manga-Chadles of THE DIVINE CHILD nor taken up His cross. Lead us by the shining light of this Star of Bethlehem, with our precious gitts to Him who shall transform us into His perfect image, and enable us so to begin a new life that on the returning Christmas we may be more holy. Don't forget, parents, who delight to receive gitts from your children, that

On wants a citristmas of the capture of the truth, His risen power and relgu and His intercession, yet many of us have never found our way to the Manga-Chadles of THE DIVINE CHILD nor taken up His cross. Lead us by the shining light of this Star of Bethlehem, with our precious gitts to Him who shall transform us into His perfect image, and can be used to begin a new life

#### DR. HALL'S CHURCH.

Requisites for Entering the Kingdom of Heaven—Sermon by Rev. Dr. Hall. The large and capacious church corner of Pitth avenue and Nineteenth street was vesterday morn avenue and Nineteenth street was yesterday morn-ing filled almost to repletion by a fashionable and intelligent congregation. The pastor, Rev. Dr. Hall, after the usual routine of singing, prayer and read-ing the Bible had been concluded, commenced his sermon, his subject being, "We cannot enter the kingdom of heaven unless we have been cleaneed by the blood of Christ," as based upon Revelations, vil., 3, saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." The lowest wretch, the basest criminal, the man most

if he repent and be washed in the blood of Christ, can enter the kingdom of heaven. God will not drive them away. Like the returning prodigal, he is received with outstretched arms and pressed to the bosom of his Father and his God. God does not do this passively; He does it delightedly—with the truest joy, with supreme satisfaction. The faithful are repaid by increased faith—newer, grander ideas of their Saviour; the wicked by becoming more wicked, more hardened, more sensual, more brutal and more miserable. Their joys keep lessening and lessening, their doubts leasening and lessening, their doubts and leaves forever being increased and new ones born. But yot there are those wno, after a life of crime, have recalled with sadness their early lessons, lost lessons, taught perchance by a mother now in Heaven, a mother who took pride in her son, who one day would be a great and good man; chance threw him into bad company, and his childish resolves melted away, only to be recalled now and then with pain and sorrow. The

threw him into bad company, and his childish resolves melted away, only to be recalled now and then with pain and sorrow. The

ANGELS IN HEAVEN
have nothing to do out praise God. Earthly cares of which they cannot rid themselves do not interfere. In the first spread of religion many sealed their devotion to the cause of Christ with their blood. The early Christian martyrs met death without tremor or fear. It was not this sacrifice of their tives that saved them. It was because they washed their robes in the blood of Christ. They believed in God. They believed in His Son Jeeus Christ as the great atonemant. If we would be saved it must be through the agency of this same abiding faith. Our garments are stained all over with iniquity, with the iniquities of childish transgression, with the iniquities of pounds are same and cleanse the blackest garments. If you could scale

HEAVEN'S HIGH WALL—

force yourself into heaven—you could have no companions, no fellowship, no sympathy. The immates of beaven serve Him day and night in that great estimate temple of worship, praise and adoration. They are perfect in their materes, mingling with our winship on earth the imperative cares of the body. These cares necessarily occupy here a good share of our time. In heaven it is different. There all our time can be devoted to His worship. Human carrostity would fam hook into heaven and behold its transcendent grandeur and glory, and see the happy immates thronging round this timone and doing perpetual homage to their God. We know this, that the life there is one of uncessing happiness. We know that there will be no hunger there—no thirst, no pain, no sorrow, no tears. Life there will be one of positive supreme enjoyment. The garding happiness. We know that there will be no hunger to their from its glorious resims. Straight and narrow is the path only, and at length reaches heaven's gate. The

Christ as our Saviour and Redeemer. By keeping away from Christ we keep ourseives out of this pathway leading to heaven's gates. There are many schemes of salvation, but this was the only true one. Lyman Beecher only thought himself better when he could pray without weeping. Beading the Bible the truth came upon him, not in one electrical fash, but slowly and steadily. There are many among us who think themselves clean. We must not detude ourselves. We must know that every stain of guitt can only be washed away by the blood of Chirist. In conclusion he enforced that all should strive here so to live and act that they will be the better prepared to enter upon the raptures of the one to come. He urged that there is a piace in Heaven for every one, from the greatest to the humblest. There was a duty for all here, and if that duty was performed they would be saved. He showed how a poor negro boy was the means of bringing many of his own to the light of the Gospel. There was as proud a niche for thus negro in heaven as for the most zealous minister. At the deathbed of the Christian the Gospel shines forth in its brightest hues. Who has witnessed the despair of the expiring athelst and not confessed its power? Even as death closes around us its strength comforts us. Blessed be God, who seals us as his own.
Singing by the congregation—there is no cnoir in this church—prayer and benediction slosed the exercises.

The Second Coming of Christ-Sermon by the Rev. Dr. H. M. Thompson, of Chicago. Christ church, corner of Thirty-fifth street and Fifth avenue, was crowded yesterday at the half-past ten o'clock services with an exceedingly fashionable congregation. Indeed, fine weather always has the effect of filling the pews in the various tollets that was made by the ladies in this cosey church as a consequence yesterday was truly enchanting.

The musical part of the services was, as usual,

excellent, the chanting by the choir boys being espectally worthy of mention.

The sermon was preached by the key. D. H. M. Thompson, of Chicago. The sermon was a very short one, but the Doctor made a more instructive discourse of it than many other clergymen do in three-column sermons, that weary the congrega-tion and edity but few, if any, of their listeners. tion and edity but few, if any, of their listeners, The reverend gentleman, after alluding in an eloquent manner to the cry of humanity for the first coming of the Saviour, spoke of the second advent of Christia, which was suggested to every mind by the recurrence of the festival of Christians. Every labor, every good work cone, every effort made with a good infention, its said, hastened on that day for which the Christian world looked forward to with such desire. We often, in the midst of our disappulatments, when often tolling and strugging against spiferings and obstacles untold in extent, felt like

our disappointments, when often to ling and strugging against sufferings and obstacles untold in extent, feit like

and laying down on the wayside to die, utterly regardless of the fafe in store for us. Men who had labored hard and kept alive in their hearts the hope of the good time coming, and yet day after day saw the hops deferred apparently to a more and more remote time, had indeed to be courageous not to give way to the uncequal fight. The Christian, however, who had faith and who looked forward to the coming of Christ, had a hope and a consolution that were certain to be realized. In the centuries that precoded the first coming of Christ, had a hope and a consolution that were certain to be realized. In the centuries that precoded the first coming of Christ, had a hope and a consolution that He might come to deliver them from bondage, and now the voice of humanity went up a calling for the second coming, anxiously calling for that day which is God's day, and whop all

STRUGGLING AND SUFFRAING WOULD be at an end for weary ones who had fought the good fight of life well and courageously. It depended upon Christians when that day of days would come to pass. They it was who had to prepare the way for their king, and woe to them who would be found asleep while they should be making ready for Him that would come unannounced. Scepers in Sodom and Babyion were indeed to be deplored; but what of those who would be then asleep in Zion? People often wondered why it was that men had to exert themselves in certain works for that God, in fact, asked them to ald Him. It was not a thing he could explain; but such was the fact, that God asked men to assist film, he is were; asked them to help film in the work of making the world pure and good and rightcons, we store at the gates of this swfol mystery all our lives. As he had aircady said, every work of good men to make civilization higher and pure tended to haden

great day of the coming of Christ, when they would dome face to face with the eternal light, in the presence of Him whom every heart had so long longed for, when all evils would be at an end. It was in the names as well as on the lips of every Christian to bring on this great day; and what a thought it was that by their actions they were keeping it back! And he did not attempt to prophecy, but was it not possible that it might come in five years, if the Christian world so acted as to everything being made ready for

ready for
THE RECEPTION OF THEIR KING?
The reverend gentleman then closed with an earnest exhortation to the congregation to so hive that the great day might not be put back, and that when it would come their lot would be one of eternal happiness.

#### CRURCH OF THE HOLV TRINITY.

Sermon by the Rev. Stephen H. Tyng, Jr .-The Marvellous Signs Which Heralded the Advent of Christ-His Poverty and Neglect of Wordly Riches a Lesson to Humanity-Caste and Covetonsness Never So Contemp-tible as on Christmas Bay. At the beautiful Church of the Holy Triaity, corner

Madison avenue and Porty-second street, the Rev. Stephen H. Tyng, Jr., rivetted the attention of his numerous hearers by his able, exhaustive and elo-quent Christmas sermon. Taking his text from St. Luke, il., 12—"This shall be a sign unto you"—the

reverend gentieman discoursed as follows:

It has pleased God, in the revelation of His own thoughts, to employ different sorts of signs. He tells, in the tones of the thunder, in the roaring of the ocean's wave, in the fall of the cataract, in the carol of the song bird, in the chirp of the cricket, in the pattering of the raindrop, in all the multitudes of the sounds with which men's cars are daily filled, about His secret character and purpose. There is nothing of beauty or sublimity in all this wide world that is not a representation of some eternal thought. As in the study of created things by steps we do ascend to God, so, too, in the succession of events are dagnerrectyped God's de-crees. To these are to be added the simpler communication of His Word, which continues to the reading eye that which was once in palpable expression

IT ENSHRINËS A CHRIST who was manifest in the flesh, justified in the Spirit, on in the world, received up into glory. Of whom on in the world, received up into glory. Of whom St. John says:—"We have heard, we have seen with our eyes, we have looked upon and our hands have handled the Word of Life." By these incontrovertible proofs did God aforetime vindicate the mearnation of His Son; and he has recorded them in His Bible as real, and present and powerful to us, when illuminated by the Holy Ghost, as ever they were to the Twelve. Now, then, just as from the words and works of man his inferior thoughts are to be gathered, should we all study these signs of God. The Holy Ghost is given to be our heavenly interpreter. He will lead us unto truth; and it becomes us ignorant and sanful men when we approach the things of God to seek the offices of the Divinely-appointed Guide. Most of all should this be our attitude when we contemplate so vast a mystery as that of the incarnation.

THE INCARNATION OF CHRIST was marked by certain signs in nature. They began as well as closed His earthly career, and they are to announce His glorious second coming. The supernatural is everywhere in meditorial condescension of Christ, as, indeed, it must have been if He were really the essential God. And its manifestations depend not upon the word of those who followed Him alone, or even chiedy. Herod, the King; the wise magi from the East, the shepherds in their watch—all these in a very indubitable way give evidence in favor of the natural phenomena which ushered His Bethlehem birth. But now we enter the humble birtaphace of the God-Man, and the signs of racre. These warvellous presages herald St. John says:- "We have heard, we have seen with

tion to the accumulation of the world's goods is not to be depreciated, but white we rejoice in the fulness of our Saviour's condescension as the warrant of our heavenly hope let us learn from Him that true liberality which has its root in love and is watered by self-denial.

# ST. STEPHEN'S ROMAN CATHOLIC CHURCH.

Harm Done by Busy Tongues-The Evil of Rash Judgment-How There Might Be a Host of Saints in Heaven-Sensible Words

About the Pashless.

At St. Stephen's church jesterday morning high mass was celebrated by the Rev. Father McCready.

After the first gospel the Rev. Father Grimn ascended the pulpit and preached from I. Corinthians, iv., 1-5. St. Paul invited the judgment of those among whom he labored and who saw his everyday life. He could thus invite the judgment of his fellow men because God had specially enriched him with great graces, and he had so used those graces that he did the work that God sent him to do as perfectly as man could. He was not conscious to him-self of any fault or failing, but he did not consider himself therefore justified because of his own consciousness. The way, though, in which he wished them to judge him was as the minister of Christ, and as the dispenser of the mysteries of God. In all that he had been fatthful. He devoted his whole mind and strength and all his time to the dispensing of the mysteries of God, so much so that he boidly CHALLENGED THE MOST CAPTIOUS OR QUERULOUS to find fault with him. God has appointed successors to St. Paul, who still minister at the altar of Christ and are dispensers of the mysteries of God. This is the nighest and the greatest and the holiest office which men can hold. We are raised to this dignity through no merit of our own. We are painfully conscious that we are men, with the faults and failings of men, only with this dignity through no merit of our own, we are painfully conscious that we are men, with the faults and failings of men, only with greater grace to keep us from sin. But we cannot, like St. Paul, challenge the judgment of men upon us. He was purished by special action of God. While we remain faithful ministers of the altar, discharging the duties that devotve upon us, carefully dispeasing the mysteries of God, we are to be neld as faithful. As to the rest, "He who is to judge is the Lord." But no matter how leithful we may be, no matter how assidnously we perform our duties, people will judge us if not as priests, most certainly as men. There is an instinct in all people to criticise others. Nothing escipes their criticism. Familisfound, motives are attriodied, designs altscovered, in the most innocent people. Those, however, who are most keen sighted in detecting the faults of their neighbors and judging their conduct are, generally, the most sensitive themselves about these very judgments on their own conduct. These people think much of the world, and in every way follow the example of those whose lives are such as to show that they deed not God. Suspicions are always bad; but when they take the form of a judgment upon the acts of others they are not only stuful in themselves, out take a wider extent in the harm they do. It would be difficult to measure the amount of mjury done to innocent persons by

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fashions of dress and manner without question. These fashions may be grotesque and unaightly, even sometimes to use length of destroying the body. If God had shaped these people as they now shape themselves, they would seek asylums wherein to Hidd themselves from the gase of the world. By the decrees of fashion ungathiness of form is pronounced a grace and palsied hands a blessing. If one-half the pains, the mortification of body, the anxiety of mind, the time and the money that are bestewed in obedience to the judgment of the fashionable world were spent in preparing for Heaven and in relieving the necessities of others, the ninetcenth century would produce the most glorious saints in Heaven. Were they as obedient slaves to the judgments of God as they are to the opicious of those about them their example would convert the world. Let us, then, look to ourselves, and be as anxious in the finding out of our faults and the correcting of our bad habits as we have been in doing the same for others. Then there will be no time left us to judge our neighbors.

#### EYRIC HALL

Christ, as Compared with Socrates, Confu-cius, Buddha and Other Gods and Sages, is Nat More Perfect.

ing the radical Unitarians the day which preceaes the nativity of the Lord was celebrated by a goodly concourse of worshippers at Lyric Hall, in Sixth avenue, to listen to the brilliant outpourings of the Rev. O. B. Frothingham. His text was taken from Acts xiv., 17—"Nevertheless he left bimself not without witness." In relation to the day before not without withess." In relation to the cay decore the birth of Jesus Christ the preacher said it is our privilege to know that the races of India held a belief in God with a fulness and richness that the Christian world does not surpass for in-Orisitan world does not surpass for intensity. Old Abraham, according to tradition, brought it from the far-off northern region. Moses did not reveal it. The patriarchs were not its discoverers. The great Name was spoken and murmured in accents of taith by crowds of kneeling worshippers who had heard it for ages before Father Abraham saw the stars. The belief in God was one of the gifts the wise men laid at the fect of the little child Christ. The belief in the spirituality of God was another gift. The majestic form of Buddha has stood in India for unknown centuries, and at his feet kneel adoringly one hundred and seventy militons of people. The life of Buddha, a Othistian writer says, was apotless, and his heroism matched his convictions. He was the model of all the virtues he proclaimed. Turn to China, said Mr. Frothingham, and there is Confuctus, called by his followers the "Perfect Man." He taught negatively what Christ expressed affirmatively—namely, to "act unto others what you would have others do not you."

Mr. Frothingham concluded by drawing a comparison between the teachings of Socratea, Zoroaster and many other just and rare men of antiquity with those of Jesus Christ, and claimed that Christianity had not added anything to the teachings of the sages of the old classic and anteclassic world.

### BROOKLYN CHURCH 38.

# PLYMOUTH CHURCH.

God with Us-A Better Era Dawning-Se mon by Rev. Henry Ward Beecher. Mr. Beecher preached his Christmas sermon resterday from Matthew, 1. 23-"And they shall call His name Emmanuel, which being interpreted is, God with us." He showed that the Christ principle is the only thing of value in individuals or natio and that this principle, implanted as a germ by our Saviour, is steadily growing, though abpearances may often lead us to believe the contrary. The ten-dency, as shown by the undercurrent of affairs, is the spirit of humanity. Society and government are being permeated with the Christ spirit, and there is reason to hope that the era of peace and good will is coming nearer and nearer. The mystery of the incarnation, said Mr. Beecher, will never be solved—at least, in this world. The elements composing it lie beyond the reach of his man intellect. We do not understand pure spiritual viour there was no dimculty about this, because men accepted the fact without philosophy. In our men accepted the fact without philosophy. In our childhood we believed Jesus Christ was manifest in the fiesh, and in ear youldful days our thoughts gathered around that sacred centre, and recurring anniversaries bring joy and congratulations. It is only when we begin to read the articles of faith that have been propounded we have trouble. We have been told that Christ had two souls—one a man's and one divine, each complete in itself, and we ponder how that should be. We turn to the word of God, and there we find no explanation. Emmanuel—as God with as and among us! That was a domestic revelation. The interposition of one's self for another that deserved the stroke—this was a sacrifice indeed. There were here anong the sews men who understood this the world went hard with, those that were low in overy sense, clung with a poculiar love to Christ, such as we do not find shown towards God. Let us believe that hearly two thousand years ago one who, being equal with God, made Himself a ransom for sinners; that for them He suffered, that for them He lived, that in himself He revealed the truest love: that having ministed His mission He went up again and stands a prince and Saviour at the right hand of God. God is in the world as much as ever, but there is such a thing as the

mission He went up agam and stands a prince and saviour at the right hand of God. God is in the world as much as ever, but there is such a thing as the Grist comes in every generation. Christ is steedily growing in us; a slow growth it may be; nevertheless there is a spirit of God gradually entering in and transforming the numan spirit. Growth has been from the lower and physicial towards the moral and transforming the numan spirit. Growth has been from the lower and physicial towards the moral and spiritual. As yet the higher teelings of men have not been strong enough to counterect the lower forces, but gradually they will go up. Churches will be more radiant centres, less given to disputation, and schools will grow. Great humanity will prevail—even politics may be purified. There will come a time when men will love no longer in their lower natures, and when that day shall come then the laws which belong to barbario times will disappear. The time will love more even governments will be conducted according to the spirit of Christ, when kings and queens will be nursing fathers and mothers of truth. Then will be the second coming of Ohrist—not in form, but in spirit. Then there will be one church, one nation and one lamily. Civilization has advanced, but the spirit of tove, as shown by Christ, has not advanced in proportion. Civilization has lacked the true basis. Here and there are gleams of hightone for a long time to come, for the ideal constantly recedes. Art has perhaps lost in form, but it has gained in character. For the purposes of humanity modern art transcends immensurably anctent art, and this is due to the influences of Christianity. I am glad that there is no longer any need of them. We build men that are like cathedrais. The CHRISTIAN SPIRIT also pervades and modifies literature. Once there was no heart for any man except he wore a crown, but now good will to man is the motto of much of our literature. Dickens and Thackeray, the masters of fletion were full of humanity. If you look at the conduct o

# ROSS STREET PARSBYTERIAN CHURCH.

Interesting Dedicatory Services-Sermon by

the Rev. Dr. Duryea.

The Ross street Presbyterian church, between Bedford and Lee avenues, was dedicated yesterday to divine worship by appropriate and interesting services. The structure is composed of corrugated fron, and is the most tasteful and complete edifice large cities. Its completion marks an epoch in the history of the Presbyterian denomination in the the Nineteenth ward, which toasts of more spacious and elegant church buildings than any other ward throughout the day was very large. After an open-ing anthem by the choir and the usual introductory devotional exercises, the Rev. Dr. Duryea preached a thoughtful and cloquent sermon from I. Corinthians, Iil., 16that the spirit of God dwelletn in you?" In his ex-

anctuary and the festivities of the glad season, in which ther were irresistibly carried back ward to the dvent of the Lord and forward to his second advent of the Lord and forward to his second coming without sin unto salvation. Houses were fifted to-day full or tokens of that piece and good will which came to earth with the Son of God when he came the Son of Man. In closets and drawers were secreted and lealously guarded thousands of articles that would make to morrow brighter than to-day. Our homes to-day had less of the quite of God's Sabbath in the restlessness of childhood's emotions to know what shall be on the morrow.

The preacher then proceeded at considerable length to expound the significance of the word "temple," and showed that atter Adam fed Eden was attemple in which God was worshipped, and that the subsequent tabernacle and gorgeous material temples contained the symbols of the Divine presence down and that the glory of the Lord had departed; for in the appearance of the louly babe of Belhinem the thermally of the vell of the temple did not simily that the glory of the Lord had departed; for in the appearance of the louly babe of Belhinem the thermal that the glory of the Lord had departed; for in the appearance of the louly babe of Belhinem the the characle of God was with men. The Eternal Son of God had brought the Divine presence down and enshrined it in human form. This temple was movable; for it would bring God to the voman at Jacob's well, to the nonleman's son dying at Capernaum, and to the pentient hield who would cry, "Lord remember me when Thou comest into Thy Idagdom." The thought of the text wont in the ref religious well, to the nonleman's son dying at Capernaum, and to the pentient hield who would cry, "Lord remember me when Thou comest into Thy Idagdom." The thought of the text wan in the rerestly in the discussion of the text wan in the rerestly in the capernaum of the text was designed to manufest God, and then to bring him into permanent fellowship with the God, by raking sway guitt from the considerate, giving partite of the ground of the Cry that the word of the Ground was a cape of the considerated the considerated the c without sin unto salvation. Ho

dition.

In the afternoon a Union service was held. The pastors of the other evangelical churches in the pastors of the other evangelical churches in the Eastern district—Rev. Messrs. Butler. Brodt, Porter and Smith—deli vered appropriate addresses. Rev. Thomas S. Hastings, D. D., of New York, was announced to preach in the evening.

#### FIRST BAPTIST CHURCH.

Sermon by Rev. H. M. Gallagher on the Life Hereafter and the Birth of Christ.

There was a large congregation at the Rev. Mr. Gallagher's church, in Nassau street, yeaterday morning. The reverend geutisman read the third chapter of the First Epistle of John, and after prayer and singing took for his text the following:—"Behold what manner of leve the Father hath bestowed upon us, that we should be catled the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be like Him; for we shall see Him as He is."—John ili., 1, 2. In reading the Scriptures, Mr. Gallagher sald, we should find that no writer had in the divine work attempted to describe what the other world or Life Hereafter and the Birth of Christ. work attempted to describe what the other world or heaven was like. They have told us that we should heaven was like. They have told us that we should find no sin or suffering there, but they have not told us what we should find. Instead of describing the life there they say there is no death, and so with every divine writer, none attempting to give us a description of heaven, but leaving it to our imagination. The mind of man was restless and the imagination was, of course, busy picturing the life hereafter. It seemed to him that it was great thoughtfulness on the part of the inspired writers to leave every one to imagine it as they might. In the celebration of the birth of Christ we celebrated the event on the 25th of December, but we did not know that the 25th of December, but we did not know that the
25th was the day on which He came upon the earth.
Yet it made an difference whether it was on the 25th
or any other date. In regard to purity and happiness, he said

TO MAN ON EARTH

or any other date. In regard to purity and happiness, he said

NO MAN ON MARTH

Enew what it was to be perfectly pure. There was no man holy or undefiled; all we had was passing glimpses of happiness. Paul said at one time that he feit is if he was lifted to the third heaven, and so it was with us; we merely catch a passing of happiness, and, like Paul, ised lifted up. He had sometimes painted the future in his imagination. He had sometimes sat down with a pencil and marked out the plan of tae house which he imagined that he might some day build. In this plan he had marked out the position of as library, the hall, the dining room, the reception rooms and all, but he never expected it would be realized; yet he had derived a great deal of pleasure from this little air castle. Then he had drawn an angel, and had always made the wint a woman's face and put wings upon it. The expression of the countenance he had always made heavenly; but there seemed, after all, to be something wanting. Could

WE CAST OFF OUR SINS

as we would cast off an old suit of clothes? We could renounce sin at any time, but he did not think any man had an idea of what it was to be perfectly happy. He referred to his limited knowledge when a child, and how he could, now that he was a man, see his weakness then. So he imagined it would be in heaven. We would be able to look down upon our snort abiding place in Brooklyn, and, like looking back upon our childhood days, see how little we knew; now we pursuen happiness as the child pursued the butterdy, and how when we thought we had it in this life we found it amounted to nothing. He thought by the boy, After the capture the golden wanged butterfly canght by the boy, After the capture the golden hues faden

gains were like the golden-winged butterfly caught by the boy. After the capture the golden hues faden and the butterfly amounted to nothing as affording its capturer happiness. Heaven was the only place of real nappiness, and there we should snortly nwake in real rest, free from the sorrows and cares of earth.

# SERVICES IN WASHINGTON.

DR. NEWMAN AT THE METROPOLITAN CHURCH.

The Doubts of John the Baptist Explained-His Orthodoxy-Christ Not the Ideal Messiah of the Disciple. WASHINGTON, Dec. 24, 1871.

Dr. Newman's church was well filled this morning in expectation of a Christmas sermon by the pastor. The President and family were there, and a good sprinkling of Congressmen and dignitaries, considering that it is recess and that the slush was ankle deep.

Dr. Newman took his text from Luke, vil., 20-

"Art then He that should come? or look we for an other?" The frankness of the Gospel narrative is proof of the sincerity of the sacred writers. Men in collusion, united to perpetrate a fraud upon mankind, would not record the errors and faults of each other. We are bound to accord to these men sincerity. They were not deceivers. If these men sincerity. They were not deceivers. If anything, they were themselves deceived. This was said in connection with she history of John the Baptist, who, when imprisoned by Herod, had sent messengers to Jesus with this inquiry. It was remarkable as coming from a man who, eighteen months before, had said to the Jewish people, speaking of Christ, "Behold the Lamb of God." In explanation, Dr. Newman analyzed the character of John, his state of mind, and considered the origin of his design in asking the question was to confirm his own disciples in the faith that Jesus was the true Messiah. This supposition does credit to JOHN'S ORTHODOXY, but reflects very little credit upon his morality. It supposes that he disguised his own sincerity, and would pretend that he had doubts of the Messiah in order to confirm the faith of his disciples. Others

would pretend that he had doubts of the Messiah in order to confirm the faith of his disciples. Others suppose John held the theory of the two Messaahs with some of the Jews, but it is more reasonable to suppose that as aresult of his long confinement of eighteen mouths his faith was shaken; that doubts came upon his soul and that darkness overshadowed his spirit. There is no suot hing has inspiration granted to any man that hits ham above

of judgment, implation and doubts, as man walks the sarts. Whether it or John the Bapts or Jame Onrist it be a humble minuter or a Pope of Rom as man walks the earth he will be subject of judgment—subject to temptation as olon had his doubts of Chrus's measurement of the complete of the subject of the complete of the subject of the complete of judgment—subject to Chrus's measurement of the complete of the compl

able to rescue him.

If was the old Question,
a question older than John how can the beneacence
and justice of God permit innocence to suffer? It is
one of those questions that have never been solved.
It seems strange that doe could permit John in
Apostic to be banished to Patmos, and yet th
banishment of John gave to the world the
Apocalypse. What a trial of faith it wasto see that good man John Bunyan,
who, in Socratic style, went from house
to house and from man to man, preaching
Jesus? And yet John Bunyan is his prison wool
a book that has been published in more languages than any other, except the Bible. Ohrist
did not come up to John's expectation. John
"came neither eating nor drinking with
publicans and sinners.

came neither eating nor drinking;" he was at austere man. Christ came eating and drinking with publicaus and sinners.

It is only a repetition of the old fact, that man rarely realizes his expectation. The Messiah direct come up to John's ideal, as he did not come up to John's ideal, as he did not come up to John's ideal, as he did not come up to John's ideal, as he did not come up to John's ideal, as he did not come up to John's ideal, as he did not come up to John's ideal, as he did not come up to the first expression of the visitor is, 'in this St. Peter's." As Byron says, "The mind expands with the piace." The man who visito line and the property of the first expression of the visitor is, 'in this St. Peter's." As Byron says, "The mind expands with the piace." The man who visito Nisgars for the first time is disappointed. A plow English hady went to hear John Wesley for the first time. When the services were over she said, "The can't be John Wesley, for I understood every word." I venture the assertion that Josns Christ does not come up to our expectation of the Messiah; that appointed in Jesus Christ in some particular. This fact is neutility true touching regeneration. The original power of the Holy Ghost upon the human soul. Shall we, then, reject St. Peter's or Nassator or John Wesley or Christ' Nol Like sansible people we must remember that the imagination of the supreme faculty of the human soul, but the reason.

not the supreme faculty of the human soul, but the reason.

CHRIST'S ANSWER TO JOHN

was then considered. It contained a fact, a caution and a culogy. He referred him to His works as His credentials, and then gave a caution, "Hessed the who is not offended in Me," John must be resigned; he must have confidence in Jesus Christ. Then comes the culogy, not spoken in the hearing of the deputation; for Christ would convince away, and not culogise away the doubts of John. He knew that John was a man; He knew the power of culogy and that many a man will be persuaded to embrace a cause from praise and fattery. Heave the pronounced it when they had gone. Having pronounced the eulogy the Saviour rests His claim to the Messianship upon the correspondence in history and prophecy. They pointed to His lineage, His nationality, His family, the place and time of His birth—they also announced His character. We are bound to reach one of two conclusions—that the prophets have failed, or that Jesus was the Messiah.

Dr. Newman traced the correspondence between

His character. We are bound to reach one of two conclusions—that the prophets have failed, or that Jesus was the Messiah.

Dr. Newman traced the correspondence between the prophecies and their julitment in Christ. We must conclude either that the prophecies are mere pretences, or that they are so doubtin and ambiguous that we cannot unders and them. In other words, God has given us a revelation which requires another revelation to interpret it. Jesus Christ is all that humanity requires in doctrine. What intellect and your varied scholarship, your manificent speculations, your independence of religious thoughts? What doctrine would you have that Jesus Christ has not? What power could be added to His power? What morality could be added to His system of ethics? How pure and noble a lite—how adapted to every phase and character of the human race! He came in the fullness of time, not that the world was prepared to receive Him, but in harmony with the great principle of development. The world was prepared to receive Him, but in harmony with the great principle of development. The world was prepared to receive Him, but in harmony with the great principle of development. The stores of Christianity wore inexhaustible. Her treasures infinite wisdom and knowledge, and intellect may advance and culminate in angelia strength. The human character may advance and culminate in angelia the advance, and her cry will be higher and higher, for her baumer is "Excelsior,"

### FAITH-30D OMNIPOTENT.

Lecture by Dr. Pettgelsser, at the New Yerk
Assembly Resear.

The Rev. P. Julius Pottgelsser, whom many of our
readers will remember was the Professor of Natural
Philosophy in the Fordham College some twenty
years ago, delivered the third of a series of these
logical lectures at the New York Assembly Rooms
last evening to a large and appreciative audicace,
The basis upon which the tearned divine founded
his lecture was Faith. He commenced by arguing
the question of the absolute being of God and the
immortality of the soul. By placing the applicain different lights, asking himself adverse
questions and answering them down, the lecture
succeeded in convincing his audience that God in
ansolute, positive, omnipotent, and that man is a accolute, positive, omnipotent, and that man is responsible being. On the subject of faith the laturer stated that many persons advanced the theoreths faith is opposed to reason; but the learner divine conclusively proved that most convincing. According to ale theory faith it not in opposition to reason, because, when alted they conduct to the same result. Faith is the roo and perfection of science. If we did not possess faith we should be utterly ignorant. For instance, in our early years we believe what our teachers tell us, and place impitelt reliance in their ideas. Being wi hour knowledge we accept theories based on belief, and it remains with us to correct any erroneous impressions. when we gain perspicuity, as our years increase if a person rejects faith he must necessarily deny reason itself. We none of us know our own pa reason itself. We none of us know our own parents; but, placing faith in tradition, we are willing, because accustomed, to accept those was stand towards us in loco parentls. The lecturer argued that it is was unceasonable to reject human faith, it was much more so to reject divine latts. The question asserts itself as to whether God has really spoken to men. Was it possible for him to do so? By argument Dr. Pottgeisser proved that it not only was possible one probable that our great Creator did really condescend to hold converse with the atoms to whom he had given hire and the power of speech. Proofs of the omnipotency of ded are abundant, but many of them are acove our reason. If God so spoke to us that we knew of a certainty that it was he who gave utterance to sublime thoughts, we should have no need of latter but our Father has given us intellects, and it remains with us to use them. Laule as we all are to lapse into scepticism, we doubt ant wonter; but the result is that we finally acknowledge the omnipotency of the great Originator of our being; our sneers are drowned by the loud voice of conscience. In every religion there are mysteries. First—there are interested increased, and, of course, in the uncreated increased store must be mysteries to us. Birth, light, force, magnetism, electricity, are all mysteries. These things we good never know were it not for the workings of almighty mysteries. Our intellects are subject to the authority of God. He is our great Teacher, and unless we place full reliance upon and save limplicit faith in him it is utterly impossible for as to succeed in any of our undertakings. In conclusion the lecturer stated that reveination

# THE DEATH OF CATHARINE CAHILL

Not a Case of Abortion-At the Morgue, yesterday morning, Deputy Coroner John Beach made a post-mortem examination on the body of Catharine Cabill, the young woman whose death, it was thought, had resulted from the effects of an abortion, but such, it appears, was not the case. The post-mortem showed that deceased had died of puerperal convulsions, and there was no evidence whatever that an abortion had been committed on her. After admission to the hospital Catharine became the mother of a lemale child and was attended by a surgeon. The man who called at the house 22 Pike street to make inquiries respecting a woman bearing the same name as deceased, and who was detailed on suspicion, was yesterday discharged by Coroner Herrman, who had the case in charge. Efforts mave been made by the Seventh precinct police and Coroner Herrman to learn the residence and something concerning the past history of the deceased, but without success. No friends have appeared to identify and claim the remains for interment, and unless they do so speedily the body will be buried by the city authorities. effects of an abortion, but such, it appears, was not